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By Prof. Wm. Henry Peck, Author of the "The Stone-Cutter of Lisbon," Etc.

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CHAPTER XV. Continued.

Again he groped about his dungeon, sounding the walls with his feet. The floor above he dared not sound, lest the noise should attract Hammond's notice, and with it a cruel death.

At length he paused before a spot which sounded hollow.

He muttered a cry of joy! "Undoubtedly there is a cellar or pas-

sage here." His heart sank as he reflected that he could not dig a hole through stone, brick and mortar with his finger nails.

He uttered a cry of despair! He felt in all his pockets, and found in derision. The knife crumbled to atoms in his hand.

"I must search again, this time for iron. An old den like this should contain something of the kind."

He sought in vain; though he crawled over every inch of the area. The iron bar, ten feet below, in the well! Impossible! he could not reach it. If he could, he could not wrench it loose.

"Having found nothing below, let me search above," said the bravehearted youth, rising and feeling the beams and floor over his head. His hands, as if every finger had an

eye at its end, searched everywhere. scorning sharp nails of iron, jagged splinters, and bruising obstacles. Suddenly he uttered a cry-a cry of

renewed hope. his hands had touched the hinges of the trap-door.

"It must have a bolt!-a sliding bolt, easily detached!" said he. "I must be careful, or I shall fall into the well; I am on its brink. But here is the know my daughter's nature well. She bolt," he continued, as his hands slid has a bold and firm heart. She does over it. "Ha! a rope. The bolt slides not faint, unless terribly excited-do to rend it loose from its grooves."

Exerting all his powers, and he was a man of great strength, Greene at length tore the bolt away.

"It is heavy," he said, as he untied the rope to which it was attached, and barbarous torture have you inflicted you were there with him!" which Hammond had pulled to assassinate him. "It weighs at least ten pounds; is shaped like a wedge; is a foot long-thick and wide. Thank Heaven!

He fell upon his knees, and murmured a prayer to Heaven, and feeling inspirited, returned to that part of the wall where he hoped to effect an es-

Tracing the mortar first with his finger, he began, half fearing that the noise of his work might bring his enemy upon him.

"Nothing but bricks, so far," he said, as he began to make a breach.

Soon his bolt struck something harder than brick. Drops of sweat were standing upon his brow. They turned blooded tyrant. Then sinking back to ice as his only friend clanked against solid stone! If he had been a Frenchman, he would have torn his hair with He resolved to dig under the wall will be offered to find his body."

and crawl through to the other side. little extent under the earth. I will perhaps in this house, which you have was-" change my wedge to a spade."

He worked steadily, and was rewarded at length by finding the bottom edge of the wall about a foot below the level of his dungeon. Suddenly his him. I told your daughter how I did bolt clanked again. This time it struck it. I imprisoned him in the old well I dreamed I saw my husband-he died iron. He felt of the new obstacle.

"A crowbar!" he cried. But the bar was so imbedded in the earth, being almost upright, that to dis- you have murdered him." engage it would consume too much time, and he continued his digging.

"I have hours of labor before me," he thought; "but I shall suceed with the help of God!"

And leaving him full of hope, strength and courage, let us follow lived she would love no other. You Luke Hammond to the crimson cham-

CHAPTER XVI.

FAN SCARES LUKE HAMMOND.

We saw Hammond leave unfortunate Catharine Elgin, and direct his steps toward the crimson chamber. In the hall, while going thither, he met Daniel pacing slowly to and fro.

"How is it now with our sick man?" he asked. "Better," replied Daniel. "He seems

so long."

he regains his strength he may con- would flock to New York to share the quickly upon him. Medical men say ceal it to surprise you with an attack. Henry Elgin was a powerful man before he was taken sick. He was a match for two such fellows as you, Daniel.

rather doubted the truth of that re- wrinkle, and I see plainly that there is mark, and Hammond continued:

was once a blacksmith. His father, though wealthy, believed that every young man should have a trade as well as an education, and for three known of James Greene. In the will attained that uneviable distinction years Henry Elgin labored at the forge. His riches never deserted him, as I am a living man, Luke Hammond, to give him credit for a pair of shoes. and his trade was of no use to him except for amusement. But he was famous among blacksmiths for his prise. Was Henry Elgin inspired? strength. Look sharp. He may be aying a plan."

"I will, sir," said Daniel. should ever try that game!" "What would become of you, Daniel, If he should get loose?"

"He won't get loose," said Daniel, with a cruel laugh. "I'll kill him first." "Right, Daniel, right! And now I wish to have a talk with him."

Hammond had entered the antechamber, when Daniel said:

"Old Fan is in here."

lain that you are, you are defied." Inke glanced around and saw the old creature croaching in a corner. , will is lost. Your daughter found and an.-Atchison Globe.

If any one should come to the gate how could we know it?"

"The dogs-the dogs will soon tell us," said Fan. "I can't sleep nor be think you of that, Henry Elgin?" alone in that part of the house any more, longer than an hour at a time. I hear such strange noises."

"Noises! Noises!" said Luke. "That's it." said Fan. "Hammering, pounding, as if it was way down-deep

down under ground. It was dreadful." "You're a fool. But stay here until

a penknife. The first blow was given muttered. "I don't think that young ter's life. Think of those things, and carpenter feels much like hammering think of me!"

Daniel gave him the key to the crimson chamber, and unlocking the door, Hammond went in. Henry Elgin was asleep, but Ham-

he fixed his sunken eyes inquiringly upon the tyrant's face. "You wish to ask after your child?"

said Luke, taking a seat. "I can hardly expect a true answer

from you," said Elgin, mournfully; for the thought of his beloved and unfortunate child unmanned him. Luke noticed the sadness of his tone

and thought: "Ha! I think I may work on him now with some hope of success." Hammond continued aloud:

"I have just left your daughter." "She is well, I trust," said Elgin. "She had just swooned."

"Swooned!" exclaimed Elgin. easily. Oh, God! give me strength you hear, scoundrel!-terribly excited. She fainted last night-what woman would not have fainted! She fainted because she beheld a father alive whom she had thought dead. Villain! what have you done to her? What upon her tender limbs? How have you wrung bitter agony from her brave

heart? Speak, unnatural monster!" "She fainted twice last night, Elgin," said Hammond. "She had escaped from your old prison, and fainted when I'm going to die, and how," said Fan, I recaptured her."

"My poor, tender, miserable Katymy child!" groaned the unhappy that I may know how to curse you, villain?"

"I merely told her a fact," said Luke. Greene was dead."

"James Greene-dead!" said Elgin, half rising, and staring at his cold-

upon his pillow, he murmured: "It is a lie!" "It is a fact," said Hammond, with rage. He was an American-therefore his hard, dry laugh of triumph. "It he changed his plan, and tried another. is not at all improbable that a reward in my little room. I did sleep a bit-

"Ah! I understand," said Elgin, with "A wall so far down below the level a shudder. "You have imprisoned him of the ground," said he, " can have but |-ensnared him and imprisoned himturned into a jail—a Bastile in the heart of New York City."

"You are right, Henry Elgin. I did nsnare James Greene. I did imprison beneath the old store-room!"

"Great Heaven!" groaned Elgin. "This is too much! Luke Hammond, "As you please," said Luke. "I call

it by a more gentle name. I have removed a great obstacle."

"What do you hope to effect by such a crime?"

"Your daughter loved him. While he loved him. While he lived you would have clung to your absurd project of struggle with the ordinary brown-nosed making him your heir. Your will is of bear the sportsmen travelling from no use now to James Greene. You Thirty-one Mile Lake by the Post Creek must now leave your wealth to your route, have clear demonstration. On daughter. I came to tell you this, Henry Elgin, that you might place the blind man, Jean Paul, whose imthe fact with certain others, and hasten mense frame and quick habits are comto do what you must do to save your paratively useless to him because of a daughter's life."

"You dare not murder her, Luke Hammond!"

"Look at me, man!" said Luke, ris-Improving rapidly, and has eaten quite ing. "Look at me. I am a desperate heartly for one who has been in bed man. I am growing more and more desperate every hour. I dare do any-"Ah! you must be careful," said thing. I know that if you and your Luke. "He is cunning, Daniel, and as daughter were dead, your country kin spoil. If you provoke me much more. by my blood, I will end this struggle. though I embrace a halter."

"I have been looking at you," said Elgin, sternly. "I have watched your Daniel glanced at himself, as if he devilish face, and peered into every something behind all this bluster. Do of a line of kings to sink lower in the

"You doubt it, Daniel! Henry Elgin | you know what I think it is?" "Let us hear." sneered Hammond. "I know you must have found my will," said Elgin, "or you had not Charles VII, of France must have alone was his name mentioned. But, when the cobbler of Bourges refused I believe you have lost it!"

Luke actually staggered with sur-

"Ha!" continued Elgin, with a bitter, scornful laugh, "I see you have-your blank visage betrays it. Now I know why you are torturing my poor child. She found the will, and has hidden it! Is it not so? You are dumb. I have been thinking all this over, and have hit the nail on the head. That will you fear. It may blow you to the gallows at any moment, if you dare to take my life. You dare not forge a will while my will is unfound. Double-dyed vil-

"Henry Elgin." said Hammond, "the were no r intended for the same wom- of evil example, as well as by the active in- lifetime. It is a book to grow up bors of evil spirits seeking to drag men grow into, but never to outgrow."

hid it. But I know it is in this house. Now mark the words of a desperate man. James Greene is dead. Removed so cunningly that no suspicion of my complicity can ever be traced to me, even if such suspicion could possibly arise. As for him, let him rest. I removed him because he stood in my way-because he was assuming the attitude of an enemy. I do not wish to forge a will-I have my reasons for this reluctance. But if driven to it, I will do it. I will forge a will in favor of your daughter. I will force her to become the wife of my son. No one save creatures of my own shall enter this house for months after. Your daughter shall be detained a close prisoner. You shall die-you hear-you, "Now, then, old simpleton, what are Henry Elgin, shall die; people read you doing there? Your place is to re- your tombstone now. As for the lost main till wanted in the main building. will, if I cannot force your daughter to reveal the secret, by Heaven! I will fire this house, and it and the will shall be destroyed forever. What

Hammond towered above the terrified invalid in all the villainous consciousness of his will to do, his power to dare, and his cunning to scheme. "May God deliver me from this mon-

ster!" said Elgin, closing his eyes. "I leave you, Elgin, to think the matter over. You have but few hours left for consideration. Save your life-re-I want you. Hammering, indeed!" he gain your liberty. Save your daugh-

Hammond bowed ironically, and withdrew, locking the door after him. "Here is the key." said he, giving it to Daniel. "I have left our friend food for reflection. Be careful. You mond's careless tread awoke him, and may have to watch all night, for I have employed Stephen elsewhere. Fan! are you there?"

"Yes, I am here," said Fan, rising to her feet.

"Go to the white and gold chamber. See if Mrs. Harker desires anything. If not, ask her to come to my library. and do you remain with Miss Elgin. But-no escapes this time; no chloroform surprises."

"I will be careful. I can't sleepnot two minutes at a time.' 'said Fan. "Do you know what I see every time I shut my old twisted eyes-the smallpox twisted 'em-they were handsome once-do you know what I see? Let us go on into the hall where Daniel can't hear."

Hammond and Fan passed into the hall, and she continued, while he trimmed the wick of his lamp: "I see James Greene a lyin' in the

well, and billions of rats eating him! That's what I see!" "Fool!" exclaimed Hammond, starting aside with a shudder. "I wish

"I know you do," said Fan, shaking her head. "But I ain't going to die, there."

"Ah, you are sure of it, eh?" "Quite sure. I've been told where clinging to his sleeve. "I had a husband once-" "There, that will do," said Luke,

father. "But to-night!-to-night! What breaking away angrily. "Keep your made her swoon to-night?-Tell me, gossip for those that like it. I despise it. Fan." "I know it, and me, too," said Fan,

grinning horribly; "but I am of use to "I merely announced to her that James you-you need me for your devil'ry, and I need you to catch the birdiesvellow birdies.'

again, and he seemed forced to listen to her by some unseen and mysterious power.

"Luke Hammond," said Fan, "after I saw that in the well, I tried to sleep long enough to have a dream. I dreamed I saw a man-he was a mansaw a man whom I loved as I love my life-more than life-my husband he

"Let go my sleeve, Fan," he exclaimed.

"I can't-I can't-something stiffens my old claws like iron. I'll let go when I've told ye what I dreamed. thirty years ago-died quick as a flash -his son killed him, you see-" "Wretched woman, let me go!" cried

Hammond, raising the hand in which he held the lamp, as if to strike.

The arm seemed turned to stone. He trembled with a vague and chilly horror. His arm remained holding the lamp on high, and he could not strike. To be continued.

Made Blind in Fight With Bear. Of the seriousness of a hand-to-hand the side of that rapid little river lives battle with one of these creatures.

All one afternoon twenty summers ago he fought with an axe a full sized bear he had surprised in a berry patch. It was just as the sun went down that he exulted over his vanquished and slain enemy. And then he hurried home to his wife, the shadows of a lifelong night of darkness settling that the intensity of that terrible struggle over-strained and ruptured the muscles of his eyes, and none of their skill could ever restore his sight. -New York Sun.

Monarchs Who Sank Low in Life. If it were possible for a descendant social scale than the last of the Plantagenets, who lived and died, an obscure cobbler, in an Engl'sh village,

When the weak and dissipated king had tried on the shoes and shamefacedly confessed that he had not the money to pay for them, "Then," said the cobbler, "my shoes are not for such as you. I make them for money, and not for charity." Great Egg Eaters.

New Yorkers alone, it is estimated,

eat more eggs than the inhabitants of

any other city in the world, the daily

consumption amounting to the nice lit-

tle total of 2,160,000 eggs. Incompatibility. A stately stride and a short skirt A SERMON FOR SUNDAY

AN UPLIFTING AND ELOQUENT DIS-COURSE ENTITLED "FAITH."

The Rev. Roderick Terry Shows the Necessity of Establishing a True Spiritual Life on a Proper Foundation-Why We Have Hope Unto an Eternal Life.

New York City.—Dr. Roderick Terry, pastor of the South Reformed Church, Madison avenue, preached Sunday morning on "Faith." His text was chosen from Jude 20 and 21: "But ye, beloved,

from Jude 20 and 21: "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." Dr. Terry said:

We have no information concerning this short Epistle of Jude beyond that which is contained in the verses themselves. We know not who he was, nor where he lived, nor to whom he wrote, nor the circumstances calling for the writing of the Epistle further than the information we gain regarding some of these facts from its contents. And inasmuch as this, as well as the whole of the revelation, though written originally for certain people at a certain the whole of the revelation, though written originally for certain people at a certain time, was intended to be universal in its scope, and was applicable to people of all times, it is not of so much importance to us to know precisely for whom the words were first intended, as to ascertain their applicability to the different periods of the church's history, and especially to the time in which we live. It is written, as Jude says, as a warning to Christians: that they says, as a warning to Christians; that they should "earnestly contend for the faith which was once delivered unto the Saints." These words imply first, the importance of guarding this faith once delivered to the These words imply first, the importance of guarding this faith once delivered to the Saints, and in the second place, that there were dangers lest this faith might be lost. In regard to the first of these, however needful at that time, or at any succeeding time in the church's history such a warning may have been, it can never have come with greater force than it should come to Christ's people to-day. The necessity of contending for the faith, "delivered once for all to the Saints," is, in the present state of religious opinion, something which needs to be repeatedly insisted upon. By faith is meant here, not that quality or grace which the Christian possesses which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls "The Faith of the Gospel." "The faith which is in Christ Jesus," and which is used universally by the sacred writers as synonymous with the the sacred writers as synonymous with the teaching which God gives concerning Himself. "This faith," says Jude, "was once for all delivered unto the Saints," and he exhorts Christians that them. exhorts Christians that they should earnestly contend for it. When this faith was delivered unto the saints, and under what circumstances, we are well aware; it included the revelation which God made of Himself through all history and His release. included the revelation which God made of Himself through all history, and His relation with His chosen people; it included the life and the work of the Master, and the influence which He shed upon His disciples; it included the work and the teachings of His followers; it was, in fact, the revelation of God recorded through all the Societies I was income and the present the second of the sec Scriptures. Jude insists upon the necessity that every one who is a child of God should contend for this faith as thus by

revelation and miracle once for all deliv-ered unto the Saints.

The writer of the epistle makes no secret of the reason why he found it necessary to insist upon the importance of thus guarding the faith as given to us by God, for the dangers which menaced it were two fold; in the first place they sprang from the natin the first place they sprang from the nat-ural tendency of men to seek to reason out for themselves all matters of faith or be-lief, as they would reason out questions of history or of science. These men, puffed up with their own supposed knowledge, were unwilling to abide by the clear and simple words of Scripture which came from God, and not only interpreted them ac-cording to their own judgment, but even God. and not only interpreted them according to their own judgment, but even replaced them with ideas of their own. The writer has little to say to these men, whom he describes as those whose "mouths speak swelling words," as though the words came not from any deep thought. but he shows conclusively that they were as conspicuous in the church then as they are trady. There is nothing harders for are to-day. There is nothing harder for the natural man than to acknowledge and live up to the acknowledgment of his igyou—you need me for your devil'ry, and I need you to catch the birdies— discussion—whether connected with the life in this world or in the world to come—which men will not seek to handle with the tools of their own mental equipment, the tools of their own mental equipment, and therefore men are always jealous when the Bible declares that there are some things which they cannot understand, but that in regard to those very things they must have faith; so that the first class of dangers to the maintenance of its true nosition on the part of faith in human intellectual life, springs from mental conceit, from the unwillingness of men to believe that which seems inconsistent with, or above their own reasoning.

above their own reasoning.

When this enistle was written this class of enemies to the faith, in that contention against it which is always being waged, against it which is always being waged, were not very conspicuous nor influential in the church, but to-day there is more danger to the purity and the simplicity of the Christian faith from them than from any other of its enemies, and it becomes the adherents of the cause of Christ to be strong and unyielding in their opposition strong and unvielding in their opposition to the modern tendency; to elevate human individual opinion as over against the revealed will of God. When God says: "The soul that sinneth, it shall die." and some man rises in opposition and declares that "all good and bad shall finally inherit everlasting life," it is time for the servant of God to take a firm position in support of the revealed will of the Lord and to contend for the "faith once delivered to the Saints" revealed will of the Lord and to contend for the "faith once delivered to the Saints." When men declare that this very Bible, which contains God's revelation to men, is a somewhat uncertain guide to belief, an a somewhat uncertain guide to belief, an unreliable anchor to hope, and proceed to tear it to pieces and to rob it of its supreme strength in its hold upon the consciences and minds of men, it is time for the servant of Christ to announce with emphasis his belief that it is the revealed will of God, and that of all His revelation there shall fail not one jot or tittle, and that a curse shall come upon him who taketh away from or addeth unto the words eth away from or addeth unto the words which God hath given for our comfort and our guidance. Surely there is need to-day,
more than ever in the past, that in regard
to all of God's teachings, in regard to the
word of God's revelation, in regard to the
plan of salvation, in regard to our hope of

plan of salvation, in regard to our hope of heaven, even to our belief upon God Himself, the Christian should stand firm, and should contend, with courage and with zeal, in his own heart and in the world for the faith as it is in Jesus.

For that faith is also in danger of heing undermined by the human characteristics universally found among men which make them unwilling to accept of and to live un them unwilling to accept of and to live up to its moral and ethical teachings. The standard of morality in the world being much lower than that taught in the Scrip tures, all men are apt to suffer their ideas to drift lower and lower in sympathy with the ideas of the world. In the first place the ideas of the world. In the time of this result occurs to-day, as in the time of the writing of the epistle, from the creeping into the church of certain men who are themselves ungodly "filthy dreamers, defiling the flesh, despising dominion, speaking evil of dignities," criticising those things which they know not, who in the time of the writing of this enight had be. time of the writing of this epistle had be-come so conspicuous in the church life of the time that they were called "raging waves of the sea, foaming out their own shame, murmurers, complainers, having men's persons in admiration because of ad-It is a blessed thought that today such persons are not conspicuous in the church, for this is an age of honesty, an age of the denouncing of all duplicity, an age, when Pharisees and hyprocrites once brought to the light, are abhorrent to all classes of men, but while not openly conspicuous as members of the church of Christ, such emissaries of Satan are still at work in the world, and their influences is felt in a subtle fashion influencing the hearts of men against oure and holy living.
Though no one would take his fellow by
the hand and deliberately lead him away
from righteousness into wickedness, yet
there is a fascination in some minds to seek by subtle argument to make wrong appear right, to cause to stumble in the path of rectitude one over whom influence can be exerted, and there is waging continually in every heart an earnest battle be-tween righteousness and wickedness, be-tween immorality and pure mindedness. and the faith or the teaching which God has given concerning men's duty is cer-tainly being undermined by the influences

down from a high position of purity and

down from a high position of purity and righteous living.

In very striking terms Jude calls attention to instances in history where God showed His abhorrence of unfaithfulness in mind, heart or action upon the part of those who were His professed followers. He refers to the large number of the children of Israel, who, having been delivered from Egypt, for their lack or faith were destroyed in the wilderness. He reminds thein of Sodom and Gomorrha; of Cain, of Balaam and of Core, in order that they may be persuaded of the high value which of Balaam and of Core, in order that they may be persuaded of the high value which God sets upon a herence and obedience to the faith which He has given to men; for the point of the whole epistle lies in the contrast hetween those who thus neglected their privilege and duties as children of God—who, knowing the right, yet pursued evil—who professing love to God practically ignored Him in their lives, and those who not only in outward profession, but in inward service, sought to live as became the children of faith: "Building up themselves on their most holy faith, praycame the children of faith: "Building up themselves on their most holy faith, praying in the Holy Ghost, and thus keeping themselves in the love of God, looking for the mercy of our Lord Jesus Christ unto cternal life." Of the number of these he prays, "may be those to whom he writes." hoping that they will see the present misery and the sure future punishment associated with the course of wickedness and neglect of faith, and on the other hand, blessedness now and hereafter of those who are not only in name, but in deed and in truth, the children of God, and in order that those who read, and that all of every that those who read, and that all of every time who hear this epistle may know how to avoid the dangers against which he warns them, and to persevere in their serv-ice for God and for the right, he gives them these two verses explaining the principles and the method of progress of the servant of God; giving to them what has been called "The Law of Christian Safety," that they should keep themselves in the love of God, and explaining how that may be done may be done. To this end he insists, first, upon the necessity of establishing a true spiritual life on a proper foundation: "Building up your-

cessity of establishing a true spiritual life on a proper foundation: "Building up yourself on your most holy faith." As in the beginning of the epistle, so here, the faith, the teaching, the revelation of God is given as the foundation upon which alone true religious life is to be built. There is no establishing of spiritual growth upon a merely ethical foundation; there is no erecting a fabric of true religious character upon the teachings of men, and as for the church itself Jesus Christ must needs be the true corner stone, so of all religious ideas, the revelation of God must furnish the base. As the foundation of a building is essential not only to the solidity of that which is erected upon it, but also furnishes the lines and dimensions according to which it is to be built, so unless there is at the basis or foundation of all religious life some revelation or some truth broad enough for an ideal and strong enough to sustain the ideal and strong enough to sustain the whole building, there can be no security and no assurance that the character will stand. He who seeks to direct his course in life according to the teachings of men's wisdom, or the dictates of human conscience uninstructed by God, is sure to find his character like unto a ship; tossed about by the wayes and driven by contrary gales. by the waves and driven by contrary gales, for human judgment and human ideas of right and wrong are as valuable as are the winds of heaven. There must be an ulti-mate and universal standard of right according to which we may direct our mora lives, or we can never he sure that we are not going wrong. Such an ultimate and satisfactory standard must be given by one whose knowledge is infinite as com-pared with that of man, and such a standard has been given in the revelation of God. It is therefore not unreasonable nor unnecessary that the Bible should insist unnecessary that the Bible should insist upon this revelation as being the foundation upon which we are to build our characters. Nor can we fail to notice the use of the word "building" here, as applying to our relation to the revelation of God. Day by day and year by year the Christian is erecting a structure either of righteousness or of unrighteousness. According to the general desire and tenor of the life is the general desire and tenor of the life is the general character of the building. On the general character of the building. On the whole, every man is moving onward either toward holiness or toward wicked-ness, cither advancing or retrograding in his moral nature. As long as we live in this world we shall continue in a state of change. We never shall lay down our ar-mor nor have our work finished until we cease to draw the breath of life. It is nat-yural to believe that some, after many years cease to draw the breath of life. It is natural to believe that some, after many years of careful labor in the erection of true Christian characters, have suddenly turned and in a short time destroyed the result of years of effort; there is danger to every of years of chort; there is anger to every one lest by failing to continually build up his character in righteousness, in the true faith, he should be taking away from that which he has already builded. There is no which he has already builded. There is no period of rest, there is no goal attained, there is no definite eternal reward until we reach that other world. "Building" is the word used, of our daily Christian lives. Let us see to it that every stone placed in the building of our characters is one formed upon the model of the life and deeds of Jesus Christ, and is a strength to the whole of the life and deeds of Jesus Christ, and is a strength to

the whole edifice. The second duty insisted upon by Jude, if the Christian would keep himself guarded from the dangers which beset him, is expressed by the words "praying in the Holy Ghost." Now we are well aware that there is no prayer expent in the Holy Holy Ghost." Now we are well aware that there is no prayer except in the Holy Spirit; that is to say. no prayer except such as is in harmony with the Spirit of God, and so sincere that that Spirit will join to it his utterance and intercessions, with groanings which can not be uttered, and he must needs be persuaded that the Holy Spirit which descended at Pentecost is still active in the church. It needs no enormous faith, no long experience to pray in the Holy Ghost, but it requires sincerity, a meaning and a feeling in the prayer, ity, a meaning and a feeling in the prayer, and a determination that the expression of the desire made in the prayer shall be followed by fitting action. The third and fourth conditions requisite

to growth in spiritual life referred to in the text, while not less important than those already discussed, need only to be mentioned, for their necessity is clearly apparent: "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life," living in such a way that God's love to us shall both grow and be continually more apparent, and a stronger factor in our spiritual life is something eminently necessary, if we would live as His children. Were it not for the supreme and infinite love of God we should have no hope either for this world or for the world to come, and the more deeply we appreciate that love, and the more strongly we cling to it, the more to growth in spiritual life referred to in the more strongly we cling to it, the more confident may we be of our own future, and the more will we be led to give unto Him in return that love which He seeks from us. And not less certain is it that only through the expectation of the mercy of our Lord Jesus Christ can we have hope unto eternal life, as it is the only hope which can sustain us in the time of our weakness, of our sin. of our despair. Acwhich can sustain us in the time of our weakness, of our sin. of our despair. According as our confidence in the truth of the Gospel grows, and our assurance of the love which Christ has for each of us, shall be our ability to stand in the evil days of this life and to persevere in our pursuit after holiness. This is the divine word of God; it is His message to us, and may He grant us grace so to "build up ourselves in our most holy faith, praying in the Holy Ghost, keeping ourselves in the love of God. looking for the mercy of our Lord Jesus Christ unto eternal life" that we may be guarded from the evils into which so many are falling about us in the world, the evils of doubt, of carelessness, of immorality, so that we shall be saved, as it were, brands from the burning and kept by Him that is able to keep us from falling, and "presented by Him faultless before the presence of His glory with exceeding joy." ing joy.

His Ways Are Gentle.

Henry Drummond, in speaking of God's ntinite wisdom in His dealings with poor, yeak humanity, once said: "We wonder weak humanity, once said: We wonder sometimes, when God is so great, so terri ble in majesty, that He uses so little vio-lence with us, who are so small. But it is not His way. His way is to be gentle. He seldom drives, but draws. He seldom compels, but leads. He remembers we are dust."

Mysterious and Baffling.

Dr. T. L. Cuyler in speaking of the Bible as an incomprehensible book, says: "Read-ers of the Bible should not be discouraged because even after years of close study there remains so much in the Scripture that is mysterious and baffling. The Bible is a big book and cannot be mastered whoily in a single year, or even in a single lifetume. It is a book to grow up to and to RELIGIOUS LIFE THE

READING FOR THE QUIET HOUF WHEN THE SOUL INVITES ITSELF.

able of the Good Samuritan Teaches Us-Always Be Ready to Extend Sym pathy to the Unfortunate. Sing! There is ever a reason Why the heart from its depths should

sing, For the love of the Lord who loves us Is a sure and a steadfast thing. The night may seem dark and starless,

The morn may be cold and drear,
But the day will come, the sun will shine
And the world will be full of cheer. Sing, you who are sad and lonely,

And you with the spirit light;
The love of the Lord is a precious thin,
And His judgments are just and righ What though a few clouds gather Over your noonday sky? The glorious rays of a love divine Will scatter them by and by.

Sing! for there lies before us A country that's vast and grand; In the Lord's own time—in the Lord's own

way—
We shall reach the beautiful land.
—E. E. Brown.

On the Road to Jericho."

And is there a road to Jericho."

And is there a road to Jericho in your life and mine? Come! Let us wander down it a little while to-day. Perhaps when we come back we shall know ourselves the better.

It matters little if you be priest or Levite or Samaritan, you have all journeyed this way. Do you remember how fair the day seemed at morning when you started upon that road. You were bound to the city on business or on pleasure bent. The flowers nodded to you along the way and the wild, rocky, wooded way appealed to you and thrilled your heart with its beauty, and you were at peace with the

you and thrilled your heart with its beauty, and you were at peace with the world—and with God, you thought. You dreaded not a danger that might lurk. You knew not, thought not, of any that could come to you that day.

The song birds chorused all about you and you lifted your eyes to the heaven above you and felt joy in the clear depths of blue, with an underlying satisfaction in your own self and the success you were making of your life.

Then all suddenly you came to the turn in the road—you remember—where the path leads abruptly up over the rocky hill-side, or by a shorter cut down into the path leads abruptly up over the rocky hillside, or by a shorter cut down into the
wood below, where all is cool and green
and dark, and as the sun was mounting
high and the climb a steep one you chose
the wooded road and turned your horse's
head in that direction. And just as the
shadow of the forest fell above you and
shut out heaven's blue you caught sight
of some one lying bruised and bleeding
ahead of you in the shadows of the road.
You started and drew rein at once, pondering what it might mean, and looked dering what it might mean, and looked stealthily from side to side. Where danger had befallen one man, danger might also befall you. Whether the thieves were only armed with laughter and a sneer those weapons cut to the vitals sometimes, you know—or whether there was actual physical harm, I know not, 'tis enough that you and God know. Was it fear that held you from going on, or was it the urgency of your business, the necessity for haste, that impelled you to turn away from the sufferer you might have helped? For the sufferer you might have helped? For you turned away, you remember, and went by on the other side of the ravine, the upper road, whence you could look down and see the man lying half dead. You remember that you tried to shut your eyes to keep the bright sunshine out—and the sight of him you did not help. Oh, it matters not, you know, that he ought to have been well armed when traveling that road and not have got into a scrape like this. and not have got into a scrape like this. Your conscience tells you loudly now as you pass through this way again and see the place where he lay and wonder what good Samaritan, if any, helped him away, that you should have been brave and kind

—and you were not.

You have not even the excuse of the Samaritan, for he might have said: "The dying on? is a Jew. I am not. Other Jews will come along this road and discover him before long. It is their business to look out for their own." No, you have not that excuse, for you claim to belong to the chosen family of God. Every man, in your creed, is a brother. Even better for your peace of mind be it if you ran away for fear.

The Expositor's Bible save creeking. and you were not.

away for fear.

The Expositor's Bible says, speaking of the priest and Levite who "passed by on the other side:" "It is just possible that they do not deserve all the censure which the critics and the centuries have given. It is easy for us to condemn their action as selfish, heartless, but let us put our-selves in their place, alone in the lonely pass, with this proof of an imminent dan-ger sprung suddenly upon us, and it is pos-sible that we ourselves should not have been quite so brave as by our safe firesides we imagine ourselves to be. The fact is it meeded something more than sympathy to make them turn aside and befriend the wounded man; it needed physical courage, and that of the highest kind, and, this wanting, sympathy itself would not be sufficient. The heart may long to help, and that the feat ware heatening war.

And so if you have turned away there may be lower reasons for it than the mere panic of affright.

But the Master's words were "Love your neighbor as yourself." If yourself had been lying there wounded—or one you loved as yourself — how quickly would you have thrown to the winds your fears and hastened down to help!

thrown to the winds your fears and hastened down to help!

"To the Jewish mind 'neighbor' was
simply 'Jew' spelt large," says Dr. Burton. And to-day, have you any more divine idea of the word than had they? Oh,
when you go this Jericho road again, beware! for at any turn you may have a
chance to act the good Samaritan's part.

Singing Through Life. In the early days of emigration to the In the early days of emigration to the West a traveler once came, for the first time in his life, to the banks of the mighty Mississippi. There was no bridge. He must cross. It was early winter, and the surface of the great river was sheeted with gleaming ice. He knew nothing of its thickness, however, and feared to trust himself to it. He hesitated long, but night was coming on and he must reach the other shore. At length, with many fears and infinite caution, he crept out on hands and knees. thinking thus to distribute his knees, thinking thus to distribute his weight as much as possible, and trembling with every sound. When he had gone in this way painfully about half way over he heard a sound of singing behind him. There, in the dusk, was a colored man driving a four-horse load of coal across upon the ice and singing as he went. Many a Christian creeps tremblingly out upon God's promises where another, stronger in faith, goes singing through life upheld by

Promoting Happiness.

It is astonishing how large a part of Christ's precepts is devoted solely to the inculcation of happiness. How much of His life, too, was spent simply in making people happy! There is no word more often on His lips than "blessed," and it is recognized by Him as a distinct end in life, the end for this life, to secure the happiness of others.—Henry Drummond.

Faithfulness.

He who is faithful over a few things is lord of cities. It does not matter whether you preach in Westminster Abbey, or teach a ranged class, so you are faithful. The faithfulness is all.—George Macdonald.

Value of City Parks.

The valuation of the park lands of Greater New York is now put at \$300.000,000; of Chicago at \$65,000,000; Boston, \$53,000,000; Philadelphia, \$22,000,000; San Francisco, \$12,000,000, and St. Louis, \$8,000,000. Arizona's Copper Belt. The copper belt in Cochise County, Arizona, is three or four miles wide, and can

Race Suicide in Illinois. In 1902 84,840 babies were born in Illinois, of which 27,347 were born in Chicago There were 572 twin births and fifteen

be traced for sixteen miles across the line

into Mexico.

SUNDAY

INTERNATIONAL LESSON COMMENTS FOR MAY 24.

Poem: Cause For Singing-What the Par-

Subject: Paul Before Agrippa, Acts xxvl.; 19-29-Golden Text, Acts xxvi., 22-Memory Verses, 27-29-Commentary on the Day's Lesson.

Memory Verses, 27-29—Commentary on the Day's Lesson.

19. "Agrippa." Herod Agrippa II. was king of the country east of the upper Jordan and the Sea of Gailiee. He had a palace at Jerusalem, and was professedly Jew, and was versed in Jewish customs. He was the son of the Herod Agrippa who slew Jews and imprisoned Peter. After the destruction of Jerusalem, A. D. 70, he was dethroned, but permitted to retain his wealth, and lived at Rome until A. D. 100. He was immoral in life, but not unjust in his rule, and has been considered the best in the Herodian family. "Not disobedient." This is one of the grand points of instruction and personal application in Paul's whole career. He began on the instant, where he was, to obey. He sought on the instant, and ever afterward, to know and do the Lord's will. "Heavenly vision." The vision which appeared to memanifestly from heaven. He was obedient and yet it certainly cost him a hard struggle to renounce all for Christ.

20. "First unto—Damascus." He began to preach at Damascus immediately (Acts 9: 20-22), but soon went to Arabia. From Arabia he returned again to Damascus (Gal. 1: 17, 18), where the Jews sought to take his life. Paul escaped by night, being let down by the wall in a basket (Acts 9: 23-25). "At Jerusalem," etc. He specifies, as his fourfold field of labor, first, the two cities of Damascus and Jerusalem, then the whole region of Judea, and, lastly, the heathen world. "Should repent." He had sought to win men back to God, to reveal Christ and His complete work for man's redemption, that they might repent, and turn to God; that, with a divinely renewed heart and reversed life they might of repentance was frequently preached by the apostles. It includes both contrition and reformation. The truly repentant one is heartily sorry for all his sins, so sorry that he turns away from sin ferever, and if possible would undo all he has sinfully done. Confessions are made, wrongs are

and reformation. The truly repentant one is heartily sorry for all his sins, so sorry that he turns away from sin ferever, and if possible would undo all be has sinfully done. Confessions are made, wrongs are righted, and the soul, loathing itself, cries to God for mercy.

21, 22. "For these causes." Because he had obeyed God according to his distinct revelation, in a manner displeasing to the Jews they had sought to kill him. "In the temple." Paul was worshiping in the temple when the Jews seized him. "I continue." It was not by any power of his own he had been preserved, but it was because God had interposed and rescued him. "Witnessing." Bearing testimony, as he had been commanded. "Small." To those in humble life, to the poor, the ignorant and the obscure. "Great." The rich and noble: to kings and princes and governors. He had thus stood on Mars' hill at Athens; he had borne testimony before the wise men of Greece: he had declared the same gospel before Felix and Festus, and low before Agricus. "Saving none other men of Greece: he had declared the same gospel before Felix and Festus, and now before Agrippa. "Saying none other things." He adds the supreme fact that all he taught was in exact agreement with Moses and the prophets. This fact uttorly overthrew all the charges of his accusers, and convicted them of rejecting the law and the prophets, which was the crime alleged against himself.

23. "Should suffer." Many of the Jews overlooked or denied the suffering character of the Messiah, and stumbled fatally at the gospel because it required them.

Jews overlooked or denied the suffering character of the Messiah, and stumbled as tally at the gospel because it required them to accept a crucified Redeemer. "The first," etc. See R. V. "Christ was not the first to be raised from the dead, but the first two by His resurrection gave the promise of eternal life." Paul always lays great importance on the resurrection. "Show light." True light shines only through the risen Christ.

II. An interruption by Festus (v. 24).
24. "Beside thyself." The loud voice was the effect of his surprise and astonishment. What Paul had said of a resurrection from the dead accomplished in Jesus as the first fruits of a person coming from the Jews who should enlighten not only his own people, but even the Gentiles—among the rest, the polite and learned Greeks and Romans—and of the manner in which this was revealed to him—all this would lead such shalf-thinker and a pagan as Festus to conclude roundly that Paul was a visionar, enthusiast. "Much learning." Many writings had turned his brain, the idea being suggested by Paul's many allusions to Moses and the prophets. The tendency

Moses and the prophets. The tendency of long continued and intense mental application to produce mental derangement is everywhere known.

III. Paul's reply to Festus (vs. 25-29).
25. "I am not mad." Either Paul or Festus was beside himself. They lived in different worlds, and one or the other was wrong. If Festus was sane, Paul was mad; if Paul was sane, Festus was mad. There is no madness so great, no delirium so awful, as to neglect the eternal interests of the soul for the sake of the poor pleasures and honors which this life can give. The worldly-minded man misrepresents Christians by regarding (1) their childlike faith as narrowness of mind; (2) their devout as narrowness of mind; (2) their devout life as religious melancholy; (3) their joy-

as narrowness of mind, other loyful hope as fanaticism.

26, 27. "The king knoweth." Agripps
was a Jew and no doubt was acquainted
with the history of the life and works of
Jesus, of His death and resurrection, of the
events that occurred on the day of Pentecost, and the preaching of the gospel since
Jesus had been crucified. "A corner."
There was a wide knowledge of the facts
connected with the life, death and resurrection of Christ. "Believest." Agrippa had
been instructed in the Scriptures and accepted them intellectually. The writings
of the prophets foretold the events of
which Paul had been speaking, and had
their fulfilment in Christ. "I know." Paul
answers his own question, for although
Agrippa was an immoral man, yet incidents
in connection with his life show that he
was a sincere Jew.

Agrippa was an immoral man, yet incidents in connection with his life show that he was a sincere Jew.

28. 29. "Almost." etc. See R. V. There are two widely different opinions as to the meaning of this verse. The first is that Agrippa's heart was touched and that, according to the Authorized Version he declared with all seriousness that he was almost persuaded to become a Christian. The other view is that the words were spoken sarcastically, according to the Revised Version, and that he was not in the least influenced by Paul's words towards Christianity. Nearly all recent commentators accept the latter view. "Would to God." Paul's answer is sublime. He is so thoroughly satisfied with the salvation he has experienced that he does not hesitate to heartily commend it to all his royal hearers. "Except." etc. What a gentle reproof to these rulers who were keeping him in chains! What a delicate appeal to them for liberty!

them for liberty! Where the Bachelor is Taxed. The bachelor is heavily taxed in one of the provinces of the Argentine Republic. Between the ages of twenty and thirty he must pay \$5 a month; after the age of thirty, \$10; when he is between thirty five and fifty, \$20; between fifty and seventy, \$30. When a widower has been three years wifeless he must remarry or pay the tax. If he can prove that he has been thrice refused as a husband within one year he is not taxable.

England's Birth Rate.

The birth rate in England and Wales last year was 28.6 per 1000 of the population, slightly higher than in 1901, but lower than in any other year on record. The death rate was 16.3 per 1000, and was the lowest on record. The natural increase of the population by excess of births over deaths was 405,739.

Increase in Suicide. Suicide is on the increase, especially among married males. The death rate of married males from fifteen to forty-four

years of age is greater than in unmarried A Curious Estimate. A German mathematician estimates that

the average man who lives to be seventy years old consumes \$10,000 worth of food in his life.

Fragrant Flowers. Plants with white blossoms have a larger

proportion of fragrant flowers than any other.